Appendix D

INTERCESSION

Every Muslim believes in *shafāáh* or intercession, and this has been taught as essential knowledge. RasūlAllāh ﷺ is the greatest intercessor and he shall intercede for wrong-doers and sinners among Muslims.

Allāh táālā says:

عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

It is nigh that your Lord will bring you forth upon the Extolled Station. [236]

RasūlAllāh ﷺ himself explained this verse, as mentioned in the Ĥadīth of *Bukhārī*:[237]

> Verily people will be on their knees on the Day of Judgement; every nation following its prophet and they will say: 'O so-and-so, intercede for us!' until [the search for] an intercessor ends with the Prophet ﷺ. It is on that day that Allāh táālā will elevate him to the Extolled Station.

In another famous Ĥadīth of *Bukhārī*:[238]

> Believers will come together on the Day of Judgement and say: "We should ask someone to intercede for us, in the Presence of our Lord."

---

[236] Sūrah Isrā'a, 17:79.

[237] *Ṣaĥīĥ Al-Bukhārī*, #4718, #6565.

[238] Ibid. #4476

And they shall come to Ādam and say: "You are the father of mankind. Allāh táālā has created you by His Hands;[239] and made the angels to prostrate to you; and He taught you the names of all things;[240] intercede for us in the presence of your Lord Almighty and deliver us from the state we are in."

He [Ādam] will say: "I cannot do this for you." And he shall mention his lapse and regretfully say: "Go to Nūĥ. Because he is the first messenger that Allāh táālā sent to the dwellers of Earth".

So they shall come to him, and he will say: "I cannot do this for you." He shall then recall that he had asked Allāh táālā [previously] for that which he had no knowledge of;[241] regretfully, he will say: "Go to the Friend of Raĥmān."[242]

So they shall come to [Sayyidunā Ibrāhīm,] and he shall say: "I cannot do this for you, go to Mūsā, the slave of Allāh, to whom Allāh Spoke and gave him the Torah."

---

[239] *Lit*. Hand: it is not corporeal and Allāh táālā knows best what is meant by this. Imām Aážam in *Fiqh al-Akbar* said that it is not permissible to translate *yad* and Álī al-Qārī explains that 'except where it is mentioned in Qur'ān and Ĥadīth'. In *Madārik* and other commentaries it is said that the plural is used to indicate the esteem and importance of Sayyidunā Ādam عَلَيْهِ السَّلَامُ.

[240] Sūrah Baqarah, 2:31.

[241] *Fat'ĥ al-Bārī*: His excusing himself is for two reasons. First: Allāh táālā forbade him from asking for something which he did not have knowledge about; he fears that the intercession of the assembled would be a similar question, so he does not ask. Secondly: He was given one special prayer that would be accepted absolutely, but he used it when he beseeched for flooding the earth; he fears that if he asked for intercession, he would be denied.

[242] Khalīlu'r Raĥmān: Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ.

So they shall come to him, and he shall say: "I cannot do this for you," and he will recall that he had killed a man, and that was not in lieu of another life; and he shall feel regretful in the presence of his Lord and say: "Go to Ýīsā, the slave of Allāh and His messenger; His word and His spirit."

And he shall say: "I cannot do this for you. Go to Muĥammad ﷺ. His slave, on whose account the sins[243] of all the former and latter [ones] are forgiven."

And then they shall come to me. I shall walk with them until I seek permission of my Lord, and He shall give me permission; and when I see my Lord, I shall fall in prostration and He shall leave me in that state as long as He Wills.

And then Allāh táālā will say: **"Raise your head! Ask, and you shall be given. Speak and you shall be heard. Intercede and your intercession shall be accepted."**

I shall raise my head and praise the Lord as He shall instruct me; and then intercede; and the limits[244] shall be shown to me; and I shall intercede for them and make them enter paradise.

I shall then return. When I see my Lord, I shall intercede again and the limits shall be shown to me; and I shall intercede for them and make them enter paradise.

---

[243] In the narration of Mútamar: "Go to him, who comes forgiven on this day and hath no sin upon him."

[244] Shaykh al-Islām Ibn Ĥajar: It means, he will be shown various groups of sinners and he shall intercede for each group one after another; see *Fat'ĥ al-Bārī*.

And then return, the third time and then the fourth time and I shall say: "None has remained in Hell except those whom the Qur'ān has specified [that they shall abide therein forever] and those upon whom everlasting torment is inevitable."

Imām Yūsuf an-Nab'hānī has explained various forms of intercession in his book: ***Shawāhidu'l Ĥaqq fi'l Istighāthati bi Sayyidi'l Khalq***.